



## 15 Unauthentic Narrations About the Qur'aan

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Source: *Dha'eef At-Targheeb wat-Tarheeb* (v.1, p.428-434),  
translated exclusively for [www.bakkah.net](http://www.bakkah.net)

[ In the Name of Allaah the Most Merciful, may His *Salaah* and *Salaam* be upon His final Messenger Muhammad, and upon all of his noble family and companions, to proceed... There are many unauthentic narrations about the Qur'aan being circulated these days. [1] The following narrations are some examples: ]

**#859** - [ It has been narrated ] on the authority of Aboo Hurayrah (*radhiyallaahu 'anhu*), the Messenger of Allaah (*sallallaah 'alayhe wa sallam*) said:

**"Whoever listens to any verse of Allaah's Book will receive a good reward that will be multiplied; and whoever recites it will have light on the Day of Judgement."**

**Dha'eef (weak)** - It was collected by Ahmad from 'Ubaadah ibn Muyassarrah, whose reliability has been disputed. The chain also has Al-Hasan reporting from Aboo Hurayrah, and the majority of the scholars hold that Al-Hasan did not hear from Aboo Hurayrah.

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**#860** - [ It has been narrated ] on the authority of Aboo Sa'eed (*radhiyallaahu 'anhu*) who said that the Messenger of Allaah (*sallallaahu 'alayhe wa sallam*) said:

**"The Lord, Most Glorified and Exalted, has said: 'Whoever has been kept busy by the Qur'aan so much that he does not ask Me for things, I will give him what is better than what I give those who ask Me.' The virtue of Allaah's Speech compared to all other speech is like Allaah's virtue over His Creation."**

**Dha'eef jiddan (very weak)** - It was collected by At-Tirmithees who said

it was a rare but acceptable hadeeth. However Muhammad ibn Al-Hasan ibn Abee Yazeed Al-Hamdaanee is in the chain, who was called a liar by Ibn Ma'een and Aboo Daawood. For this reason, Ath-Thahabee said, *"At-Tirmithees called it hasan (acceptable), but it is not hasan."*

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**#861** - [ It has been narrated that ] Sahl ibn Mu'aath reported that his father said that the Messenger of Allaah (*sallallaahu 'alayhe wa sallam*) said:

**"Whoever reads the Qur'aan and acts by it, his father will be made to wear a crown on the Day of Judgement, it will radiate a light finer than the light of the Sun that reaches the houses of the *dunyaa*. So what about someone who acts by this?"**

**Dha'eef (weak)** - It was collected by Aboo Daawood and Al-Haakim, who both reported from Zabbaan, who narrated from Sahl. Al-Haakim said, *"It has an authentic chain."* Ath-Thahabee followed his statement by saying (1/568): *"I say that Zabbaan is not strong."* And Al-Haafith said he was weak. It can also be found in *Dha'eef Sunan Abee Daawood* (259).

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**#862** - It has been narrated from Aboo Umaamah (*radhiyallaahu 'anh*) that the Prophet (*sallallaahu 'alayhe wa sallam*) said:

**"Allaah has not allowed anything to be more virtuous for a servant than two *rak'ahs* that he prays. Verily righteousness showers upon his head so long as he stays in his prayer. The servants do not draw near to Allaah with anything like that which exits from him (meaning the Qur'aan)."**

**Dha'eef (weak)** - At-Tirmithees collected it saying, *"It is a rare but acceptable hadeeth."* I believe that this may have been a mistake from one of the scribes who copied his book, since it is completely contradictory to At-Tirmithees's other statements. He said (2913), *"...and Bakr ibn Junays has been mentioned by 'Abdullaah ibn Mubaarak, and in fact he abandoned him later in his work."*

Furthermore, this statement is not found in the published version, nor

in any of the three printings I have of *Tuhfatul-Ahwathee* of Al-Mubaarakfooree (3/54), nor is it found in Al-Haafith Al-Mizzee's *Tuhfah*. On top of that, the author clearly alludes to the weakness of the hadeeth in his statement, "*It has been narrated...*" There are other things, but this is sufficient as a reminder for those who have been heedless, if they only knew!

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**#863** - [ It has been narrated ] on the authority of Ibn 'Umar (*radhiyallaahu 'anhumaa*), who said that the Messenger of Allaah (*sallallaahu 'alayhe wa sallam*) said:

**"Three people will not have to face the Great Terror (the Day of Judgement), nor will they have to account for their deeds, and they will stand upon a hill of musk until the rest of the Creation has accounted for their deeds: (1) A man who recited the Qur'aan seeking Allaah's Face, leading a group of people who were pleased with him, (2) a man who invited the people to perform the prayers seeking Allaah's Face, and (3) a man who does things in the best way, regarding that which is between himself and His Lord, as well as things between himself and his own servants."**

**Dha'eef (weak)** - It was collected by At-Tabaraanee in *Al-Awsat* and in *As-Sagheer*, with a chain free of problems. It was also collected in *Al-Kabeer*, with the following addition: "*Ibn Umar said, If I had not heard this from the Messenger of Allaah (sallallaahu 'alayhe wa sallam) time after time after time after time (he mentioned seven times), then I would not have narrated it.*" [2]

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**#864** - [It has been reported ] on the authority of Aboo Hurayrah (*radhiyallaahu 'anhu*), who said that one time before the Messenger of Allaah (*sallallaahu 'alayhe wa sallam*) dispatched a large group of people, he asked each and every one of them to read what they knew from the Qur'aan. So he came to a man who was the youngest of all of them and said:

**"What do you have, O Fulaan?"**

He replied, "I have such and such, as well as *Soorah Al-Baqarah*." So

the Prophet (*sallallaahu 'alayhe wa sallam*) said:

**"You have Soorah Al-Baqarah?"**

He replied, "Yes." Then the Prophet (*sallallaahu 'alayhe wa sallam*) said:

**"Go forth as you are their leader."**

So a man from the tribe's elders said, *"By Allaah, nothing prevented me from learning Al-Baqarah except that I feared I might not be able to stand with it (to pray at night)."* So the Messenger of Allaah (*sallallaahu 'alayhe wa sallam*) said:

**"Learn the Qur'aan and recite it! For verily the example of the Qur'aan for the one who learns it and recites it, is like a sack full of musk, its fragrance emanating to every place. And the example of the one who has learned the Qur'aan but sleeps while the Qur'aan is with him, is like the sack that has been laid down upon some musk."**

**Dha'eef (weak)** - At-Tirmithees collected it, and this is his version. He said, *"It is an acceptable hadeeth."* However, it has 'Ataa', the freed slave of Aboo Ahmad, a *taabi'ee* who is unknown, as Ath-Thahabee pointed out. Ibn Maajah collected a summarized version, as did Ibn Hibbaan in his *Saheeh*.

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**#865** - [ It has been narrated ] on the authority of Abdullaah ibn 'Amr (*radhiyallaahu 'anhumaa*), the Messenger of Allaah (*sallallaahu 'alayhe wa sallam*) said:

**"Whoever reads the Qur'aan will reach a level of prophethood, except that he has not received any revelation. It is not befitting for the companion of the Qur'aan to become angry like those who become angry, nor should he behave ignorantly like the ignorant ones while he has the Speech of Allaah with him."**

**Dha'eef (weak)** - Al-Haakim collected it, saying, *"It has a saheeh chain."* However, Tha'labah Aboo Al-Kunood Al-Hamraawee is in the chain, who is unknown. Its chain is discussed in *Silsilatul-*

*Ahaadeethidh-Dha'eefah* (#5118).

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**#866** - [ It has been narrated ] on the authority of Aboo Tharr (radhiyallaahu 'anhu), the Messenger of Allaah (sallallaahu 'alayhe wa sallam) said:

**"You can not return to Allaah with anything more virtuous than what exits from it (the mouth)." (meaning - the Qur'aan)**

**Dha'eef (weak)** - Al-Haakim authenticated it and collected it, but it has 'Abdullaah ibn Saalih in the chain, who is discussed in *Silsilatul-Ahaadeethidh-Dha'eefah* (#1957). Aboo Daawood also gathered it in his *Maraaseel* on the authority of Jubayr ibn Nafeer.

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**#867** - [ It has been reported ] on the authority of 'Abdullaah ibn Mas'ood (radhiyallaahu 'anhu), the Prophet (sallallaahu 'alayhe wa sallam) said:

**"Verily this Qur'aan is Allaah's banquet, so take His invitation as much as you can. Verily this Qur'aan is Allaah's Rope, the Clear Light, the Beneficial Cure, protection for those who hold fast to it, and salvation for those who follow it. It can not lead anyone astray, so it can never be blamed; it can not be made crooked so that it would need straightened. Its wonders can not be overlooked, and the one who reads it much does not get tired of it. Recite it - for verily Allaah rewards you with ten favorable rewards for every letter you recite. I do not say that ( *Alif - Laam - Meem* ) is one letter, rather ( *Alif* ) is a letter, ( *Laam* ) and ( *Meem* )."**

**Dha'eef (weak)** - Al-Haakim collected it, by way of Saalih ibn Umar, who heard from Ibraaheem Al-Hajaree, on the authority of Abul-Ahwas. Al-Haakim said about its chain, "*It only comes by way of Saalih ibn Umar, and its chain is saheeh.*" However, Ath-Thahabee (1/555) corrected this, saying, "*But Ibraaheem ibn Muslim Al-Hajaree is weak.*" I say - It is reported on him (Ibraaheem) as his statement, and that is saheeh, however the last part of the hadeeth, "**Recite it...**" has been added mistakenly as I have clarified in *Silsilatul-Ahaadeethis-Saheehah* (#3327), and it also is found in *Saheeh At-Targheeb wat-*

*Tarheeb* in this same chapter.

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**#868** - [ It has been narrated ] on the authority of 'Alee ibn Abee Taalib (*radhiyallaahu 'anhu*), the Messenger of Allaah (*sallallaahu 'alayhe wa sallam*) said:

**"Whoever reads the Qur'aan and memorizes it by heart, affirming the permissibility of what it makes *halaal*, and prohibiting what it makes *haraam*, Allaah will enter him into Paradise and give him permission to intercede for ten of his family members who had deserved to go to the Hellfire."**

***Dha'eef jiddan*** (very weak) - It was collected by Ibn Maajah and At-Tirmitheeh, and this is At-Tirmitheeh's version, who said, "*It is a ghareeb (rare) hadeeth.*" I say - And to complete his statement, "*and its chain is not authentic.*" That is because there is a narrator in its chain whom the scholars have abandoned, some even called him a liar, and he narrates from someone who is unknown.

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**#869** - [ It has been reported ] on the authority of Aboo Tharr (*radhiyallaahu 'anhu*), the Messenger of Allaah (*sallallaahu 'alayhe wa sallam*) said:

**"O Aboo Tharr! For you to go out in the morning and learn a verse from Allaah's Book is better for you than praying a hundred *rak'ahs*. And for you to go out in the morning and learn some knowledge, whether it is acted upon or not, is better than a thousand *rak'ahs*."**

***Dha'eef (weak)*** - It was collected by Ibn Maajah.

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**#870** - It has been reported that Aboo Sa'eed Al-Khudree (*radhiyallaahu 'anhu*) had a dream wherein he saw himself writing *Soorah Saad*, and when he reached the verse of prostration, he saw the inkwell, the pen, and everything in his presence prostrating. He

allegedly said:

"So I relayed that to the Prophet (*sallallaahu 'alayhe wa sallam*), and he never stopped prostrating at that verse."

**Dha'eef (weak)** - It was collected by Ahmad, and its narrators are that of *Saheeh Al-Bukhaaree*, as Al-Haythamee said. However, its chain has missing links, as it is found in the *Musnad* of Imaam Ahmad (3/78,84) by way of Bakr Al-Muzanee, and the scholars did not mention that he narrated from Aboo Sa'eed. It also is found in Al-Bayhaquee in *As-Sunan* (2/320) on the authority of Makhbar who reported from Aboo Sa'eed, and Makhbar is unknown. So in these instances, we say that Al-Haafith's statement, "*Its narrators are that of Saheeh Al-Bukhaaree*," does not mean the hadeeth is authentic. So due to ignorance of this, they simply said it was *hasan* in order to preserve the hadeeth, as was their custom.

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**#871** - [ It has been reported ] on the authority of Ibn 'Abbaas (*radhiyallaahu 'anhumaa*), the Prophet (*sallallaahu 'alayhe wa sallam*) said:

**"Verily the one who has not memorized anything from the Qur'aan is like an abandoned house."**

**Dha'eef (weak)** - It was collected by At-Tirmithees and Al-Haakim by way of Qaaboos ibn Abee Thubyaan, who said that his father narrated it from Ibn 'Abbaas. Al-Haakim said, "*It has a saheeh chain*." At-Tirmithees said, "*It is a hasan saheeh hadeeth*." I say - That is what they say! Ath-Thahabee criticized them, saying, "*I say that Qaaboos is layyin (a kind of weak narrator)*." This is also what Al-Haafith said in *At-Taqreeb*. Others said the hadeeth was *hasan* by way of other witnessing narrations, but they were mistaken - the hadeeth has no witnesses to support it!

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**#872** - [ It has been reported ] on the authority of Anas (*radhiyallaahu 'anhu*), the Messenger of Allaah (*sallallaahu 'alayhe wa sallam*) said:

**"I have been shown the rewards due to my nation, even the reward for the man who removes a piece of dirt from the masjid."**

**And the sins of my nation have also been shown to me, and I do not see any sin greater than a man being given a *soorah* or an *aayah* (that he memorizes), and then he forgets it."**

***Dha'eef (weak)*** - It was collected by Aboo Daawood, At-Tirmitheeh, Ibn Maajah, and Ibn Khuzaymah in his *Saheeh*, on the authority of Al-Mutallib ibn 'Abdillaah, on the authority of Anas.

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**#873** - [ It has been narrated ] on the authority of Sa'd ibn 'Ubaadah (*radhiyallaahu 'anhu*), the Messenger of Allaah (*sallallaahu 'alayhe wa sallam*) said:

**"There is no one who memorizes the Qur'aan and then forgets it, except that his hands will be mutilated when he meets Allaah."**

***Dha'eef (weak)*** - It was collected by Aboo Daawood, by way of Yazeed ibn Abee Ziyaad, on the authority of 'Eesaa ibn Faa'id, who narrated from Sa'd. Al-Haafith said, "*Yazeed ibn Abee Ziyaad Al-Haashimee's kunyah was Aboo 'Abdillaah, who has some criticism against him. Along with this, 'Eesaa ibn Faa'id only narrated from those who heard from Sa'd (not from Sa'd directly). This is what 'Abdur-Rahmaan ibn Abee Haatim and others have said.*"

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## FOOTNOTES

[1] Our purpose in publishing this list of weak narrations is to make our brothers and sisters aware of their weakness, so they do not mistakenly attribute these narrations to the Prophet (*sallallaahu 'alayhe wa sallam*).

[2] Al-Albaanee simply graded it *dha'eef* (weak) without mentioning anything further.

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